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understand, and walk by faith, not by sight." The translator has accomplished well his immediate object, to bring out as vividly as possible the vigor and strength of the original. A common fault of translation is the endeavor to supply everything which the fancy of the translator sees in the text. We have not space to criticize his translations of special texts. The verses given below (III., 3-10) will give the reader a general idea of the style and character of the work attempted.

Perish *the* day in which I was born,  
 And the night that said, "A man-child is conceived!"  
 That day! let it be darkness!  
 Eloah regard it not from above!  
 Nor let light shine upon it!  
 Let darkness and death-shade reclaim it!  
 Let cloud abide upon it!  
 Let obscurations of *the* day affright it!  
 That night! deep darkness take it away!  
 Let it not be united with *the* days of *the* year!  
 Let it not come among the number of *the* months!  
 Lo, that night! be it barren!  
 May no cry of joy enter it!  
 Let those who curse days, lay their ban upon it,  
 Those who are of skill to rouse up Leviathan!  
 Darkened be *the* stars of its twilight!  
 Let it wait for light and there be none!  
 Nor let it behold *the* eyelashes of *the* dawn!  
 For it shut not up *the* doors of my *mother's* belly,  
 Nor hid trouble from mine eyes.

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### THE PROPHECIES OF ISAIAH.\*

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This translation, by the same author as that mentioned above, is similar in plan, and equally good in execution. Nowhere have we seen so clear a statement of the difficulties of translating correctly the prophetic portions of Scripture, as is contained in the preface to this volume. Not all students of prophecy will adopt the canon of interpretation here laid down. It is, however, the regulating principle of most commentators, and being such, is worthy of close study. This statement is as follows:

A translation will naturally take much of its color from the views which the translator himself may happen to hold of prophecy in general, and of the extent to which he regards the writings of any particular prophet, as penetrated by the Messianic idea. But not only will a translator be liable to translate according to some preconceived theory or bias, and often to stamp his theology on the very front of his version, but the translator of a prophet like Isaiah, whose utterances have a distinct and vivid reference to events taking place when they were spoken, and at the same time look forward to and comprise a distant future, finds himself burdened with the difficulty of doing justice to this twofold aspect of the author whom he endeavors to represent, and in danger of bringing either the present or the future into undue prominence by his choice of words and renderings.

A translator, for instance, may see in the Prophecies of Isaiah nothing more than the utterances of a pure patriotism, vague but lofty hopes of a brighter future, interspersed with dark pictures of the sufferings to which the faithful servants of God, whether as individuals, or as a prophetic order, or as a faithful remnant among the people, might be subjected. He might see in them merely a

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\* *The Prophecies of Isaiah*. Translated from the Hebrew, by J. M. RODWELL, M. A. London: F. Norgate, 7, King Street, Covent Garden. U. S.: *Old Testament Book Exchange*, Morgan Park, Ill.. 12mo. Pp. 171. Price, \$1.25.

reflection of the stormy times which ushered in and caused the decadence of the Jewish nation, and the rejection of an unwelcome message, which drew down upon the prophet the bitterest persecution. To such a translator, Isaiah would be little more than the patriot statesman, or the stern moralist filled with a boldness which enabled him to rebuke the sinful, whether princes or people, to strengthen the vacillating and encourage the faint-hearted. He will see in him one of those who stood against their age and the spirit of the world—never despairing of better times—a devout adorer of the God of his Fathers, and full of faith in that divine superintendence which looked throughout all the clouds that obscured the present to a bright but unknown future. Such a translator would of course translate in accordance with his literalistic views.

But though these views are true enough as far as they go, they do not satisfy the requirements of the problem to be solved, and are wholly irreconcilable with the idea of a progressive revelation culminating in Christianity. We are rather to suppose that while the prophecies, down to the minutest particular, have immediate reference to *passing* events, they also contain implied references and a capability of application to *coming* events in the history of the Jewish people and humanity at large—that whatever was spoken by Isaiah of Jerusalem, of the *righteousness* or righteous and faithful dealings of God with Israel, of their *salvation* or deliverance from Babylon, of *Cyrus* as its instrument, or of the *servant*, or servants of God, as its prophetic announcers, not only admit of a facile application to the Church and to the world, to the Messiah and his kingdom, but were so intended in the scheme of an over-ruling Providence. For the Prophet Isaiah does not stand alone. He is one of a long series of prophets, each of whom has a message pointing more or less distinctly to the central hope of man's salvation, and stands in connection with that long series of types and ordinances as well as typical characters, which all point in the same direction, and furnish the true and only key to the latent meaning of the prophetic word. To say the least, there is an extraordinary correspondence between the words of prophecy and the facts of the life of the founder of Christianity. But it is this which increases a translator's difficulty, that words which to Isaiah himself were probably little more than a dim intuition, only when taken in connection with their harmony with Gospel History, assume the proportions of divine enlightenment.

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### THE HEBREW NEW TESTAMENT.\*

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A debt of gratitude is due Professor Franz Delitzsch for the conscientious and painstaking labor, the result of which is seen in his Hebrew New Testament. The pamphlet before us, written in English, is intended (1) "to afford a glimpse into the work, of which the Hebrew New Testament is the fruit, and (2) to show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax." The beginning of the work was made in 1838, when he translated 1 Cor. XIII. This was followed in 1870, by the translation of the Epistle to the Romans. In 1877, by the assistance of the British and Foreign Bible Society, the whole New Testament was issued. In this, the first edition, the text adopted was that of the Sinaitic Codex, the chief variations of the Textus Receptus being placed in brackets. The second edition appeared in 1878, based upon the Receptus. The third edition was issued in 1880. This edition was soon exhausted, and in October of the same year, with the assistance of Rev. Palmer Davies, the fourth, electrotyped, edition was published. And finally, after a careful revision of the text, a fifth edition has been published. It is exceedingly interesting to note some of the

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\* *The Hebrew New Testament of the British and Foreign Bible Society.* A contribution to Hebrew Philology by Prof. FRANZ DELITZSCH. Leipzig: Dörfling and Franke; U. S.: Old Testament Book Exchange, Morgan Park, Ill. 12mo. Pp. 38. Price, 50 cents.